The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The third Annual Session of the S. India Conference of the M E. Church commenced at Madras, Dec. 5th, 1878 and continued till the 11th inclusive. There were present the following members: G. Bowen, J. M. Thoburn, W. J. Gladwin, D. O. Fox, W. E. Robbins, D. Osborne, J. Shaw, C. W. Christian, C. P. Hard, F. A. Goodwin, J. E. Robinson, P. M. Mookerji, W. F. G. Carties, M. H. Nichols, J. Blackstock, F. G. Davis, W. E Newlon, D. H. Lee, I. F. Row, L. R. Janney, B Peters, C. B. Ward, W. B. Osborn, J. A. Northrup. Not present: G. K. Gilder, T. H. Oakes, W. Isaacson, P. T. Wilson. Bishop Bowman presided. N. N. Kerr was received on probation. W. Drake withdrew by resignation. P. M. Mookerji was allowed to locate. On account of the state of his health, M. H. Nichols was granted a superannuated relation. The following, probationers, were received into full connection: L. R. Janney, B. Peters, (a Native brother, chiefly engaged in Tamil work) C. B. Ward. Bro. Pincott joined the work during the last Conference year, but after a brief season of devoted labour on the line of railway, and at Perambore, it pleased the great Head of the Church to remove him to the mansions of our Father's house on high. Several ministers of the Wesleyan Mission were present on the second day of this Session, and some time was taken up with the interchange of friendly greetings.

The Rev. Mr. MaCray of the Godaveri Delta Mission, and the Revs. Dr. Jewett and Mr. Nichols of the Baptist Teloogoo Mission were present at one or more of the sittings. The meetings of Conference were very interesting; there was animated discussion of a number of topics, but entire harmony characterized all the proceedings. Nothing could be wiser or in any way better than the presidency of Bishop Bowman; his address to those who were received into full connection was admirable, embracing a number of points of great importance; he showed the greatest readiness in apprehending the facts and exigencies that are peculiar to this conference, and in accommodating himself to them. He preached in Memorial Hall, last Sunday evening, to a crowded audience. This service was followed by the Conference Love Feast, a very delightful season. Dr. Thoburn preached in the same place on Saturday evening. There was a daily prayer-meeting at 7 a. m. at the Chapel in Pursewalkam where the Conference was held, and the presence of the Spirit of God in these morning meetings was increasingly manifest from day to day. The reports of the different preachers concerning their work the last year, were encouraging and some of them were deeply interesting. Some had had their faith severely tested, and faith had obtained the victory; of those whose faith had been so tested, no one expressed any dissatisfaction with the principle on which this work is carried on. The following are the appointments for the ensuing year, as read out by the Bishop on Wednesday last:

Bombay and Madras; Presiding Elder, W. B. Osborn. *Bombay*; Marathi Circuit, G. Bowen; English Circuit, I. F. Row, H. Torbit. *Poona* J. A. Northrop; W. E. Robbins (School). *Egutpoora*, G. K. Gilder. *Mhow*, to be supplied. *Nagpore*, J. Blackstock. *Kurrachee*, D. O. Fox.

Calcutta district: J. M. Thoburn, Presiding Elder. *Calcutta*: J. M. Thoburn, J. W. Gamble. *Seamen's Mission Church*: F. A. Goodwin, N. N. Kerr, T. H. Oakes. *Darjeeling*, D. H. Lee. *Allahabad*, D. Osborne, W. Isaacson. *Jubbulpore*: L. R. Janney. *Agra*: to be supplied. *Roorkee* P. T. Wilson. Rangoon: to be supplied.

Madras district. *Madras*; Black Town, F. G. Davis. Vepery, J. Shaw; B. Peters (Tamil work). Perambore, to be supplied. *Bangalore*; Richmond Town, J. E. Robinson; St. John's Hill, W. E. Newlon. Bellary and N. W. Line, C. B. Ward, W. F. G. Curties. *Chadderghaut*: C. W. Christian. *Secunderabad*: W. J. Gladwin.

Conference Agent, W. Taylor.

—Much prominence is given at present to the history—life, travels, works, and supposed miracles wrought by, or in connexion with, the remains of —Saint Francis Xavier. Many books and pamphlets, contributed articles to the daily, and other papers, appear. Notices of departure of steamers to Goa; and of the proceedings of the assembly of people at Goa are prominently given. The exposition of the body of Saint Francis Xavier is the topic of conversation in many circles—almost everywhere some thing catches the eye or the ear about Saint Francis Xavier.

The writer of these lines, when a lad of 12 or 14 years, stood in awe of a then well known doctor of divinity in his native town. The reverend doctor was a great man; a powerful preacher; a sound theologian; irresistible in his persuasions and arguments; met in public debate the late Daniel O' Connell M. P. His name was on every tongue; his portrait in every print-seller and book-seller's window. He was more than head and shoulders taller than other men—a great personage indeed. A word or a frown from him would cause the writer to tremble; whilst the words and the look of the Lord Jesus Christ were treated as of no account. To the unsophisticated mind of the writer the reverend doctor appeared to be greater than the master.

With every kindly feeling towards the Roman Catholic community, its leaders especially—we give this allusion to one who was no member of their church, to show that they are giving undue prominence to Saint Francis Xavier. There are tens of thousands of simple minded, uninstructed Portuguese and Goanese people to whom Saint Francis Xavier must appear to be of far greater importance than the Lord Jesus Christ. Even if it were possible that the eyes of the dead body of the Saint could open and his tongue speak, what would his look or words be worth in comparison with the look and words of the Saviour.

Surely a living personal Saviour who is with his people unto the end of the world—who takes an intense loving interest in every individual follower, who comes into the heart of the believer to abide there—to comfort and strengthen, to be a present help in every time of need and every kind of need —surely we say, such a personal loving Saviour is infinitely better worthy of our contemplation and adoration than a dead Saint, whether the remains be in a good state of preservation or not. G.

—The Rev. G. K. Gilder of the Meth. Epis Ch. Egutpoora writes: We contemplate starting from 1st January an Anglo-Vernacular Mission School in Egutpoora: the school is to be self-supporting, but funds are needed to begin with—(to provide seats, books, slates, &c.) The Egutpoora people have met other calls made upon them cheerfully. Mr. Gilder would gladly receive donations or subscriptions from Christian friends and sympathizers at a distance.

—An Inquirer (writing from a station in Southern India) asks us to oblige our readers with facts regarding the alleged miraculous preservation of the body of St. F. Xavier, with a view to expose fraud. Our correspondent will see from what is said in another part of our issue that it is not necessary to publish his letter.

—We are favored with a copy of the *Bombay Review* and *Indian Advertiser*, published on Saturday 7th inst. It believes there is scope in India for another good weekly newspaper having Bombay as its place of publication. Alluding to the present military and political state of affairs in India it says "Events are the masters of men" and is apprehensive as to where present events will land us, but it "never despairs of the redeeming and recuperative resources available in the domain of Anglo-Indian statesmanship." That is to say, Indian statesmen will master events: or recover from the effects of them. Speaking of St. F. Xavier it says: "His career is one of the triumphs of the Christian faith, and the Lusitanian race does well to cherish his memory as an inspiring heritage. Feeling this one is grieved to see that it is deemed needful to popularise Xavier's name by propagating such paltry fables as those which one of our dailies republished the other day." A deserved hit. We doubt the present time being an opportune one of starting a high priced weekly paper. We wish the publisher success; but if he succeeds it must be by mastering a good many events that await him, and not being mastered by them. G.

—The Rev. T. K. Weatherhead and Mrs. Weatherhead left for England on Monday, carrying with them the love and sympathy, and esteem of a large circle of Christian friends of their own and other Churches. They had a sphere of usefulness in Bombay which they filled admirably. We doubt if they could find a better or wider sphere in England. We commend them to the Lord, and pray that after a time they may be restored to this community in renewed health and strength.

—It appears that war upon the Amir of Afghanistan was resolved upon from the time of Lord Lytton's appointment to the office of Viceroy of India. It looks as if the Amir was badgered into either yielding an unreserved submission to British authority, or giving a *causus belli* to deprive him of his independence. Very few of us would relish being jammed in a corner in this way in so important a matter as a kingdom.

—Our readers will find in our notice column a stirring appeal, which we publish as received, notes of admiration, italics, and all, from the Ladies Christian Commission, North West Provinces. There can be no doubt of the hardships and the great cold our soldiers at the seat of war will be exposed to, for the next two or three months. Shut up in the snowy regions of Afghanistan until the season opens again, our army will bear some little resemblance to the Arctic expedition imprisoned in the icy grasp of the polar frozen seas. Whatever we can do for the temporal benefit of the men, or for their spiritual welfare, should be done, and done quickly. G.

—Our review of the week would not be complete without an acknowledgment of the many mercies and blessings bestowed upon us. Even the fools who say in their hearts—no God—God has mercifully spared them, and continues to supply their every want. And to those who acknowledge a God, but quietly ignore Him, and His

claims upon them, God continues to be very merciful. Oh, how merciful the Lord has been to all of us. G.

THE *Bombay Church Chronicle* has been very much agitated by the recent visit of Bishop Bowman of the Meth. Episc. Church of America to this city. Its perturbation finds expression in a long and bitter article entitled, How came Methodists in America to call themselves Episcopal The writer tries hard to persuade his readers that "Methodists are dissenters with sham bishops, who have no more right to that title than to the title of king." Well, possibly they have a right to the title of king; for Christians are said to be kings and priests unto God, If we are to understand by a bishop one who is to be addressed as my Lord, to have a salary of £5000 a year, to live in a palace, to sit in the House of Lords and to have the supposed power of communicating the Holy Ghost by the imposition of his hands, then the superintendents of the M. E. Church are sham bishops, so far as they pretend to anything of the kind. But they are another sort of men altogether. They are elders of the Church to which they belong, elected by the whole body of the elders of that church to the office of a superintendent, and are called bishops because the word bishop means an overseer. They are as a rule hard-working, unassuming men whose piety and gifts have been made manifest. It will not be easy to point to a more humble, laborious, self-denying or useful life than that of Bishop Asbury. His career was apostolic, and his example has been of immense value to the thousands who have followed him in the evangelization of the United States.

The writer in the *Bombay Chronicle* tries to make it appear that modern Methodism derives no countenance, in its existence apart from the Church of England and the Protestant Episcopal Church of America, from the Wesleys. The Wesleys were deeply attached to the Church of England, and deprecated a complete severance of the slender tie by which their people were connected with it. This tie was however a mere nominal thing; the Church of England of the last century utterly repudiated the spirit and the doctrines of Methodism, and simply allowed the Methodists to hang on; if the Methodists as a body, had had the same early associations binding them to the Established Church that the Wesleys had, the result would perhaps have been different. But when John Wesley died, the tie which bound them to that Church was severed, and Methodism was emancipated. And the Wesleys were really the human authors of this emancipation, for the training which they had given to the Methodists was such as to make it a matter of necessity that they should sooner or later shake themselves free from the national Church. The *Chronicle* professes to regret the action of Wesley in setting apart Coke for the superintendency of the American Methodists, thus providing for their separate organization; but no one that does justice to the Gospel and to history can deny that this distinct organization has been of immense value to the cause of Christ. The Methodists are altogether the largest body of Christians in America whereas the Protestant Episcopal rank the fifth.

Wesley is now recognized by almost everybody as one of the greatest benefactors of modern society. Like Luther, he was afraid lest his followers should carry his principles too far, and he nervously put on the break before he had reached the place where it was needed. He persuaded himself that the thing to counterbalance and check the spirit of innovation which he had breathed upon his followers, was High Churchism; and this was a mistake that his people could not continue to make. As the hen that has been sitting on duck's eggs is filled with trepidation when she sees her brood taking to the water, and with frantic cries implores them not to commit suicide, so the Wesleys wrote and spoke, in their latter days, as though the conservation of the work which God had wrought by them, depended upon the preservation of the unnatural tie that connected the Methodists with the Established Church. The separation of the American colonies from Great Britain, made an end of Church Establishments in America, and dissent became impossible because there was nothing to dissent from.

The doctrine of Apostolical Succession is the crucial test by which the writer in the *Chronicle* ascertains a church's right to be. It is a test of which the Bible knows nothing. To our mind there is something infinitely pitiable in the spectacle of a body of persons calling themselves Christians, being condemned to reach Christ through eighteen centuries of priests, known and unknown, sincere and hypocritical A true faith brings the suppliant at once to Him who is the Same, yesterday, to-day and forever and who has promised to be with his people unto the end of the world; and the idea of attempting to reach Christ through a most dubious chain of priests eighteen centuries long, a chain whose value depends upon the stability of every several link, appears as absurd as anything in heathenism.

The *Madras Mail* extracts the article to which we have been referring, but accompanies it by some remarks that appear to us to be written in a much more Christian spirit than that which dictated the article.

Belgaum, 4th Dec. 1878.

MY DEAR BROTHER,—You will be sorry to learn—for death always brings sorrow, whatever its circumstances may be—that our dear old friend, Mrs. Beynon, is no more—God has taken her. She has been more or less an invalid for years, and has suffered much; but her senses and mental energy were preserved in wonderful power, and the state in which her mind has rested has been that of thankful joy.

For more than fifty years she was the faithful help-meet of her husband, the Rev. Mr. Beynon of Belgaum. Her name has seldom appeared in public reports, but her influence in the mission was great. Her spirit was hopeful, her purpose strong, her mental grasp clear and decided, and her habits active. Her husband sometimes gratefully acknowledged to friends how much he was indebted to her for the strength and hope she inspired in him in seasons of disappointment and depression. She was indeed a true missionary, though her work was mostly done at home.

A short time ago—she suffered from increased distress, and her strength declined. Still her friends were not apprehensive of any immediate danger. On the day of her death she occupied her usual chair and indeed her appetite was better, and it was hoped that improvement had commenced. In the evening however she felt very weary, and asked her daughter, Mrs. Stiles, to help her to bed. With assistance she walked across the room, and was put to bed, and in five minutes, without struggle or pain of any kind she quietly fell asleep in Jesus. This was at 6-45 P.M., on Monday, the 2nd inst.

On the following day she was buried in the new cemetery close by the side of her late husband, who went before only ten short months ago. For upwards of 50 years they walked side by side in Christian life, and Christian work, setting a beautiful example of personal and domestic piety and of unwearied effort in the kingdom of our Lord. Side by side now rest their mortal remains in God's acre. And side by side are their happy spirits praising redeeming grace "in paradise" above.

May those whom they loved—for whom they prayed—and among whom they laboured meet them again in that happy hour. Yours very faithfully.

J. G. Hawker.

You have no right to shut the door of your office or store against the principles of our holy religion. The minister of Christ does not do his whole duty who does not plainly and unmistakably bring the Gospel face to face with every style of business transaction.

God meets those who are in the way of duty; Satan meets those who are out of it.

The Bombay Guardian.

SATURDAY, DECEMBER 14, 1878.

MORAL EVOLUTION.

"You sow an act, you reap a habit; you sow a habit and you reap a character; you sow a character and you reap a destiny; and the destiny is but the amplification of the act. That is, what a man is to-day, he is likely to be to-morrow, and next year, and forever." The presence of free agents in a universe where every thing seems to be subjected to law, appears to be an anomaly. For the free agent is one whose actions cannot be predetermined and made the subject of calculation, and it cannot be expected that he will act in harmony with external nature. He is more or less governed by impulse, and cannot always give a reason for what he does, or explain it otherwise than that he chooses to do it. He is variable in his moods and may choose to-morrow to do the opposite of what he does to-day. The free agent may aim at something very different from what the laws of nature about him aim at. On the other hand, law is itself the expression of character; the character of the Maker of the universe is embodied in the laws which he has given to his works; and there could be no such thing as character, if there were no free agency. And God has made his works to be appreciated; but only they who have character can appreciate them, or understand them. The heavens declare the glory of God, to whom? to those only who have a moral nature, who have character, in a word, to free agents. This was the problem, how there could be, in a universe like this, free agents, creatures endowed with the power of choice, and at liberty use that power in choosing good or in choosing evil. In our recent remarks under the heading, The Manifestation of the Sons of God, we pointed out the conflict that actually exists between the moral and material creations, because of man's abuse of the power bestowed upon him, and we took note of the groans of creation generally because of its subjection to a creature of caprice and self-will. The principle expressed in the words which we have quoted at the head of this article, comes in to qualify the gift of free agency so as to set a limit to its development, as the sea throws up the barrier of sand which becomes its environing shore. Free agents have certain preferences, and these preferences become more and more marked in them, and there will necessarily come a time when all their actions shall be determined by these preferences, so that the element of uncertainty will disappear. Whatsoever a man soweth that shall he also reap. If he uses his moral powers wrongly he will come under the law of habit, and by and by he will cease to have liberty, but will be necessitated to act wrongly, not from any foreign compulsion but from the inevitable cogency of habit. "He that is unjust let him be unjust still." What the Gospel offers to a man is deliverance from the thraldom of his own nature. If he sternly sets himself against the offer of the Gospel, this very resistance becomes a habit of his mind, and a time will come when his powers can only be used in such resistance. But the more fixed and unalterable becomes his addictedness to evil, the more manifestly will he be found in conflict with universal nature, and like Cain the more visibly will he be marked. Strange to say, his power to do harm becomes minimized when, his moral nature is developed into this state of fixity. Satan is mighty but not where he is fully known; it is where he has the power of disguising himself that he is so deadly in his influence. At all events, the moral development that subjects a man to the chains of habit, precludes the idea of happiness, and is of the nature of a curse from God, and carries with it its own most terrible condemnation. This is the curse that sinful man is more and more inheriting; and which is destined to illustrate the excellence of God's laws and of God's character, even as the augmenting blessedness of those who sow unto the Spirit, shall illustrate his laws and

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his character. The Rev. H. M. Sanders, from whom we have quoted, says :

"Free agency does not involve or necessitate eternal vacillation and change: on the contrary, it is an essential part of free agency that a man in the exercise of it will become so fixed as never to will to change. It is the law of nature, ordained by a wise Providence, that when a thing begins to grow, whether it be the sapling of a tree or the mind of a child, it shall be soft and pliable as wax, but when once matured it becomes unchangeable. Unless there were some principle of final permanence, if free agency necessitated that one be unstable in opinion and life, there could be no progress either in the individual or in society.

The kingdom of heaven is the kingship of God in the heart. The Gospel shows a man that he has shipwrecked himself, by taking the helm of his own nature into his hand, and he submits to Christ, who breathes upon him the Holy Spirit, and it is now his own will to do what God would have him to do. Thus he is brought into harmony with the law of God in the material universe and all things are his, working together for his well-being just as all things work together for the unhappiness of him who is in opposition to the kingship of God. And when all free agents are developed into those who are sweetly governed by the will of God and those who are sternly governed by their own will, then shall there be the fullest vindication of the fitness of God to be at the head of the universe that he has made, and of the perfection of his administration A person that enters some large factory is at first bewildered by the variety and complexity of the parts of the machinery; but after a while he becomes acquainted with the power, and with laws by which this power is applied and distributed, and all then becomes simple. So it is, in our study of the mechanism of the universe, material and moral, viewed as a whole; under the instruction of God's word, as explained by God's spirit, we discover a wonderful simplicity and a marvellous beauty in the divine plan. Whether in the body or out of the body, by faith, we ascend to the third heavens and reach a point where the method of the divine government is seen, as it were, from outside, and seen in its self-vindicating majesty and perfection; and all things in heaven and earth are heard saying, "Blessing and honour and glory and power, be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

MEDITATION.

"And he said unto them. Take heed what he hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given, Mark iv. 24" The Master had spoken the parable of the Sower; some of the disciples had asked him to explain it; he had done so. In conclusion he bids them take heed to what they hear, that is, hear the word of God with attention, with a desire to understand it, and avail themselves of such help as is obtainable in order that they may understand it. Many that heard his parables, wondered what they could mean, but did not apply their minds to the matter and went away with their foolish wonder; instead of asking the master to explain his meaning to them. The parable was a word of instruction fitted to prove and to stimulate; the meaning did not lie upon the surface; some thought was needed; not more than people are accustomed to give to worldly matters; people who had no sense of spiritual need would hear and pass on; yet the form of instruction was that which was best fitted to abide in their memory, and might at some future time be serviceable. But they who really desired to know what this heaven-attested Teacher had to say, would be stimulated to give attention and seek further light. With what measure ye mete, it shall be measured to you That is, As you conduct yourself toward God, will he conduct himself towards you. If you are solicitous to receive his instructions, he will not leave you uninstructed. If you seek to know his will, you shall know it. If you hearken diligently, He will cause you to hear his voice. In the parable of the Sower, we perceive that the effects of the seed depend upon the ground in which it is sown When sown in good ground, then only does it bring forth its appropriate fruit. Now what is meant by the good ground? Are we to understand that some men are naturally good as compared with others, and that the Gospel is especially for these good people? Certainly not, for the Gospel is specially for sinners and there is none good save one, that is God. Not by works of righteousness which we have done, but according to his mercy he saves us. But the meaning is that there are certain truths to be received before we are likely to be benefited by the Gospel offer of salvation. For instance, the truth of our own sinfulness, of our inability to work out a righteousness of our own, of a judgment to come. We must be made sensible of our disease, before we will welcome the physician. To this end the law was given, a schoolmaster to bring us to Christ. The good soil represents those who feel their need of divine help, and are willing to receive the wisdom that is from above. In the 18th Psalm 20-30, is a passage in which the sacred writer seems to say that God has rewarded him according to his own righteousness, where the meaning evidently is that the reception and utilization of one truth procures us further blessing from the Lord; unto him that hears shall be given. With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; with the froward thou wilt show thyself froward. Now the purity and righteousness here spoken of are begotten of the word of truth previously received. We have then the same principle which our Lord enunciates, viz. unto him that hath shall be given In Matt. xviii 32-34 we have an illustration of the froward arm with which God shows himself froward. The important lesson brought out by our meditation, so far, is this that the benefit received in waiting upon the ministry of the word, will be according to the treatment we have given to truths previously heard. The majority of those who hear the Gospel are effectually precluded from its blessings by their spiritual indolence and indifference. They have no spiritual appetite. They are not solicitous for instruction I thank thee O Father, says Christ, that thou hast hid these things from the wise and prudent, and revealed them unto babes, unto those who feel their need.

God will be to us as we are to him. If you repose confidence in God and are willing to trust yourself to his guidance, he will meet you and lead you. Are you distrustful? doubtful? disposed to question the propriety of his arrangements, surmising evil of his laws, his providence, his invitations? This very thing shall be your curse, for it will effectually hinder you from receiving the blessing prepared for those that trust him. Are you insubmissive and self-willed? be sure, God will be found of you stern and stringent; there shall be an iron rod in his hand. Out of his own mouth the unprofitable servant was judged Do you aim to please God or yourself? Do you seek God's honor or your own? Do you give heed to his word or do you neglect it? According to the measure you mete it shall be measured to you again.

INTERNATIONAL BIBLE STUDY.

December 22nd, 1878.—*Luke* xii 1-26.

Here was a man that heard the gracious words of the Lord Jesus, words of divine wisdom exhibiting the riches of heaven, and thought it a good opportunity to do a stroke of business. He is the representative of an immense company, in all ages, who have sought to make religion subservient to their worldly aims. This man thought, no doubt, that he had a right to a share in the inheritance, but Christ was in the world to reveal to men an inheritance incorruptible, undefiled and unfading. Though the portion sought by him had been worth many millions stg. yet the victory over covetousness, offered by Christ, was more valuable a hundred fold. Covetousness is misguided desire. What would it signify to a diver, that he saw around him at the bottom of the sea, pearls of inestimable value, if his communication with the surface has been cut off? The thing of supreme moment to him is that this communication should be kept intact. All is lost when this is broken. And the thing of supreme moment to man is that his communication with the throne of God (from when proceedeth the river of the water of life) should be maintained inviolate. This ruptured, it is madness in him to be entangling himself with the baubles of earth; the restoration of amicable relations with God is the one thing that should occupy him. Are we to learn from the way in which our Lord answered this man, that Christians may not help their fellow-man to secure their civil rights? That is not the lesson, but this: Seek first the kingdom of God and all these things shall be added unto you.

With regard to the rich man of the parable that he simply retained what came to him in the providence of God. He looked upon it as all for himself and took steps to preserve it so that he might live luxuriously *many years*. God does not recognize the right of a man to keep all that accrues to him in Providence; the fact that he has sown the harvest, does not make it all his own. Before the harvest came, there came a command of God, indicating what was to be done with it; a command thus worded, Thou shalt love thy neighbour as thyself. But this rich man, who was rich before he had the harvest, and who could very well have trusted God to give him in future years the harvests needed, made light of the necessities of the neighbouring poor, and sacrificed them to his desire to live voluptuously and carelessly in coming years. He is declared a fool, by the All-wise; his soul is required of him; he is parted from all his store, and goes into the unending world a beggar. He that lays up treasure for himself and is not rich towards God is a fool. He only escapes this stigma who along with God's bounties receives God's instructions; who remembers that he is but a steward; that every thing is wasted that is not applied as God would have it; that the favour of God is our best guarantee for the supply of future needs; and who finds more pleasure in relieving the wants of the poor, than in gratifying his own appetite. But possibly such a one will be called a fool by men. Which matters most to be called a fool by God, or by man? Remember also that God's judgment will be your own, some day. To be self-branded a fool, to all eternity, what a bitter lot. Let us learn from our Lord what covetousness is, and note how abominable in his sight is the mammon—worship of this age. Would not our Lord like us to put our protest against the prevalent idolatry of riches, into a most unmistakeable form, so that it should be patent to all men that our trust is in the living God?

NOTICE.

It has been proposed to start a *Ladies* Christian Commission for the benefit of The Soldiers now on The Frontier—Viz; to provide them with comforts, against the inclemency of the weather, and for the sick and wounded. It is hoped that a vast number of noble hearts, throughout India, will find out that they are capable of aiding in so glorious a work, that many will show, by the warm impulses of compassion and sympathy that they *value* the *Guardians* of the National lives! and interests! and will with "energetic, liberal, enterprising, buoyant hearts, allow their executive abilities and lofty patriotic devotion," to shine forth, for the cheering and strengthening of brave spirits, that are *ready*, to dare! and to *do! without*, any such manifestations, but, who will nevertheless esteem highly, and be thankful for the Tokens.

The Lady, who first thought of "a Christian Commission" for *India*, is indebted, wholly for the idea to a distinguished gentleman, The Honorable George H. Stuart, who though always, notable, as a Philanthropist, yet during the American War, first organized, that noble Institution. "The Christian Commission" which was destined to be a great blessing to *those* times, and *why* should it *not now* be *reproduced* to bring blessings also, to The Army of grand old England! to the Church! and The world! God grant

that hundreds of hearts in India! may have their souls, lit up, by the same spirit, who with some, thing at least of the "great heartedness, overflowing kindness, warm sympathies, abounding charity, and Christian enthusiasm" that The Honorable Mr. Stuart possessed, will come forward, to aid in promoting the temporal, and spiritual welfare of our brave Soldiers now on the Northern border.

It is not only to *Ladies*, that this appeal, is made, though, THEIRS ! will be the *special* privilege to *work*, for this Commission. Yet, *Every one*, endowed with lofty aims, yearning to do noble deeds, who may see this page, or hear of it, is asked to engage in this movement,—in a cause, that may with Heaven's blessing, prove, not only a great *Comforter*, but also, a great *Life-preserver* and Soul-saver. "*All*, can, do something ! Even, the little children, can do a world of good, by *knitting Cuffs*, &c. &c.—Making *Needle-cases* to fill with requisites, not obtainable on The Tented Field—and *above all*! placing *within*, a few verses from God's own word, written in their own childish hands, in the form of a Letter, and telling The Good Soldiers, that *they* remember them, in their Morning, and Evening Prayers. *This* would be *sure* to remind many a lovely heart of their own Home Circles "far away"! and the little Sisters, and Brothers there! and thus, the little ones, in *India*! would in very truth be sweet messengers of Mercy to poor sad hearts.

It is suggested, that The Children make small, Folding *Writing Cases*, of Black, and Brown Leather Cloth, and fit them up with Paper, envelopes, &c. which no doubt would be very useful, and acceptable to the Campaigners.

And *The Ladies Gifts !* of woollen Comforters, Vests, Knitted stockings, and Muffatees &c. &c. *how* Very Welcome ! in all the bitter cold, and privations, which follow, in the Train of War. All, those, who, *cannot* WORK,—both LADIES, and GENTLEMEN,—can respond by opening their *Purses* ! and in that way, help, to procure, the needed comforts, and revive drooping spirits dispensing, too, the while, the benign influences of The Gospel, and receive in return the Soldier's hearty "*God bless you !*"

Those, who feel disposed to contribute to the Cause, here advocated, through the above named Channel, —[or would desire more particulars, before doing, so,]—kindly address as follows.

"The Ladies Christian
Commission" *Roorkie*,
North West Provinces.

[N.B.—The *first* box,—(for the most *advanced* column], will start from Roorkie, on *Xmas Day*, and the second box, D. V. on "New Year's" and so on, according to the prosperity of The "Christian Commission" which is begun in humble dependence upon God, to give above all, His ! blessing, as *well* as *the means*.]

Epitome of News.

SATURDAY, DECEMBER 7.

—*On Guard*: "Trade with Cyprus.—It is a noteworthy fact, significantly illustrative of English national habits, that the very first shipment by the Thessalia, a fine steamer which sailed a fortnight ago, the Pioneer of the new line from Liverpool, was one of 50 barrels of beer."

—*Times of India*, correspondent: London, Nov, 15. "Among the many subsidiary causes of the grievous depression in the cotton trade there can be no doubt that the evil practice of excessive "loading" of goods stands prominent; and it would seem, from a case which has just been heard at the Rochdale County Court, that the grossest adulterations are deliberately and admittedly as common in the trade as ever. (A witness stated that the) "size" consists of flour, China clay, Epsom salts, zinc, chlorite, magnesia, and glue, and that 70 or 80 per cent. of size was put into the cotton. The witness said he "did not think" there was as much as 120 per cent. in Grindrod's warps; but on a sample being produced in Court, and the Judge asking what was the utmost amount of sizing he ever put in, he said about 130 per cent. Asked what was the amount he had known put in, from his own personal experience, he replied 200 per cent., but not at his works. The witness added that he had been in the trade 20 years, and the size then consisted of only 5 per cent. and was made only of flour; but as manufacturers continued to press for more weight, they were obliged to add chemicals. The Judge remarked that this was a clue to the depression in the cotton trade, because in time the purchaser found out the quality of the material, and the counsel for the defendant said he believed it was the real cause of the depression of trade with India."

—The *Advance*, Oct. 24; "Mr. K. A. Burnell appeared on the platform of Farwell Hall Friday noon. He had that morning arrived from his journey around the world, after an absence of fourteen months. During this time he has seen and experienced a great deal that must be of immense use to him in his peculiar kind and mode of Christian work. The "heathen world" in its distress and in its unutterable needs he has seen—a sight which it is impossible should not affect profoundly any Christian heart. As his letters in the Advance have shown, he has visited a great number of missionary homes in India, China and Japan. We believe he has entertained serious thought of returning to Japan, to do lay-missionary work there, Should it appear to be rather late in life for him to undertake that, he may perhaps render a still more important service to the cause of foreign missions by bringing home to the heart of the churches, and especially of our Sunday schools, the sense of responsibility and divine privilege in this matter of the world's evangelization. Not unlikely the most advantageous use to which Mr. Burnell could be put just now would be in precisely this direction, here at home. A grand thing would it be to set him at work helping to do this one thing."

MONDAY, DECEMBER 9.

—Coroner's Inquests; Friday: "Pesheetee Bojana' died from the effects of excessive drinking."

—The death in Cavel Street—of Louisa Maria Azavedo was caused by oxalic acid, which she took in mistake for epsom salts, and which oxalic acid the jury believe was sold to her for epsom salts."

In the latter case everybody would hold the seller of the oxalic acid responsible—unless he could prove that it was given by some unavoidable mistake. But what about the case of alcoholic poisoning? Is no one ever to be held responsible for cases of this kind?

—*Madras Mail*; "Major S. H. Desborough, R.A., lately commanding the C. Battery 6th Brigade of the Royal Artillery, met his death on Wednesday evening by a sad accident." He was riding a spirited horse; horse and rider both appear to have fallen: the Major was wounded in the head and died in a few hours.

—*Times of India*: "General Roberts telegraphs that he expects no more fighting this winter, as the snow has already begun to fall and clouds are again collecting."

—Same: "Three thousand orphans, the result of the famine in Mysore, have been handed over to the different orphanages established in the province. The total for the Bangalore district alone is given at 1,464, of which six hundred and sixty are under the Roman Catholic mission. Miss anstey has 586 orphans in Kolar."

—*New York Evangelist*: "The Winona (Minn.) Republican gives in a recent issue some interesting geological facts. In McLeod county, seventy miles back from the Mississippi River, the Hastings and Dakota Railroad some six months ago commenced drilling a well for a water tank. The well is an iron tube well, six inches in diameter, and sunk with drills. The superintendent in charge of the work furnishes the following interesting memoranda of the soil through which the drills passed: First two feet, black soil; next fourteen feet, yellow clay; thirty-five feet of blue clay; ten feet bowlders of all kinds, and very hard—had to sharpen the drills, every two feet; twelve feet yellow clay; seven feet blue clay; two feet blue muck with water; sixty-five feet blue clay, without sand, gravel, or stone; two feet of a butternut log in a good state of preservation, not petrified; then sixty-one feet of blue clay, exactly similar to the blue clay above the log, making the vein of clay 128 feet thick, with the singular spectacle of this well preserved log imbedded in the vein at the depth of 170 feet from the surface. At the depth of 240 feet the drill struck gravel and stones as large as hen's eggs, and also entered a vein of water flowing with the force of a subterranean river. It sounded like the roar of a volcano, and at first the water spouted twenty-five feet above the ground, but afterwards subsided to within eight feet of the surface, and there remains, and cannot be pumped down more than from twelve to fourteen feet of the surface. The water is soft, while the water in ordinary wells in the country is hard."

—*Times of India*: "At a recent trial at Odessa, three Russians charged with the crime of evangelizing their countrymen, since whole parishes deserted the church and joined the reformers, who appeared in court with their New Testaments in their hands, and replied to the accusations almost wholly in Bible language. Witnesses to the number of forty were called, consisting of priests, officials and peasants, who while testifying to the religious meetings which had been held, acknowledged that the prisoners were remarkable for their honesty, sobriety, integrity, and for the strict practice of all the moral virtues so generally wanting in the orthodox monjik. The fault charged was that they would not attend church nor recognize the authority of the parish priest, for which they were liable to be exiled to the mines of Siberia; but the jury returned a verdict of "not guilty" which was hailed with acclamation by the crowd in court."

—The ship *British Enterprise* which arrived in Bombay harbour on Saturday night from England had a trying voyage. She was loaded with coals, and on the 1st November, took fire which kept smouldering, and breaking out dangerously at times, causing great labour, anxiety and suffering to the crew who however all reached harbour safely.

TUESDAY, DECEMBER 10.

—Another ship—the American barque *Spartan*—arrived in harbour on Sunday evening with a cargo of coals on fire.

—A sub-marine mining Corps is to be formed; place of instruction and training—Butcher's island. Bombay harbour.

—*Times of India*: "Upon the arrival of the American ship Mary L. Stone in Bombay harbour on Saturday from New York, the water police were informed that two of the crew had been shot on the voyage out, The police have no power to arrest the accused party, as the vessel is a foreign one, and the alleged offence was committed on the high seas. The American Consul, it is understood, will, however, enquire into the matter."

—Same: Mr. G. E. Ormiston, Resident Engineer of the Bombay Port Trust, supplies the following interesting note to the last number of the Records of the Geological Survey of India regarding a submerged forest discovered while excavations were being made for the Prince's Dock: "The strata exposed in the excavation for the Prince's Dock consist of the surface or silt or black mud, which overlies to a depth of from four to five feet a dense blue clay of varying thickness (from six to twenty feet), but nearly level on top; underneath this is found loam, moorum, and rock; the latter is very irregular on the surface, running at times into long narrow ridges and masses of boulders with soil between. The rock is soft, and consists mostly of indurated clay nodules imbedded in a hard matrix. Numbers of trees have been found (about 2 :0 up to date). Many had been overturned before being covered with the blue clay, but the roots were only partially torn out of the loam or moorum in which they grew, others were standing upright with their roots deeply planted in their native soil. The standing trees only extend to the surface of the blue clay, none penetrated the muddy silt above; and for a foot or so below the level of the blue clay, the timber was riddled by the *Teredo navatis*, or a similarly destructive worm. Most of the other trees also showed signs of this worm. One tree was found charred on one side for a short distance. The largest trunk found was 46 feet long and four feet 8 inches in girth; some of the timber is quite sound: it is of the colour of dark rose-wood, and with a straight grain. The level of the roots of these varied from low-water extreme spring tides to twelve feet under. This shows the land to have subsided at least thirty feet, as the trees must have grown above high-water mark."

—P. C., Mohghyr, in the *Lucknow Witness*: "A *Christian* faqir, regarding whom I can well testify that he is a faqir according to the literal signification of the word, and not according to its present general acceptation. We often meet with faqirs among the Mahomedans and Hindus, but a faqir among Christians is seldom or never heard of. It is very essential for the evangelization of India that men from among the Native Christians should rise up as faqirs, *i. e.*, denying every thing that offers obstructions in their way of leading a strictly Missionary life. They will be very good examples of self-denying missionary spirit among the natives, and will be strong proofs of the truth and preciousness of the Gospel before the heathens. We thank God that he has raised one among us. Our faqir brother is a native of Poona in South India. He is well up in his mother tongue, besides which he knows Urdu and English. He rested with us for about a fortnight, when he was going, a few months ago, on a preaching tour to Calcutta from the South. From Calcutta, he went to the Sonepore fair, and has now again come to this place. He now intends to visit Bombay or Lahore, wherever he may be led by the spirit. He has a single suit of clothes, besides which he accepts nothing. He is fed on his way by the Christian brethren in whose houses he stops, and wherever he cannot get a Christian house he has seldom to fast, but is

often helped by the heathens among whom he preaches the Gospel.

May God bless his ministry, and raise up more men of his stamp, who may scatter the seed of gospel truth far and wide in India."

—*The Christian*: "The Glasgow papers announce the death of Mr. Alexander Donovan, merchant. He was the oldest open-air preacher in Glasgow. Every season, for the past sixty-years, he conducted service on Glasgow Green. "For many years he stood alone," says the *Glasgow Herald*, "and often was subjected to persecution; but he remained undaunted."

—*Indian Christian Herald*: "We understand that a number of gentlemen, interested in the commerce of this port, intend convening a meeting as early as practicable for the purpose of memorializing Government on the great and increasing evil of the crimping system. The memorial in question is to be accompanied by a particular statement of the nefarious practices of the crimps, and of the various contrivances by which they attract the seamen from the vessels in which they come out, and of the serious annoyance to which in various ways the Commanders are thereby subjected.

—The following report taken from the *I. C. Herald* is suggestive: "As announced, the Calcutta Christian Workers' Association met in the Old Methodist Chapel, Dhurrumtollah, on Tuesday, the 3rd instant, at 7 P.M. The attendance at the devotional exercises was larger than on the previous occasion. Twelve names were added to the roll of members, the brethren volunteering on the spot to take the pledge of the Association. One of them was a lady. It appeared from the report given in by the subcommittee on statistics that there were in and about Nawab Bagan from eighty to hundred professing Christians among whom there was an unerring call for work. They had expressed a willingness to raise funds from among themselves for the purpose of building a place of worship, which might be used also as a Sunday school. They have for some time been meeting on Tuesdays and Sundays in a court-yard under a canopy, thirty to forty being present. Five brothers and a sister have offered to look after them during the month, and report on the desirability of building a church in the neighbourhood. Two brothers have undertaken to visit the sick poor, and help them with medicine and otherwise as far as the small nucleus of a fund in the hands of the Association would permit."

Wednesday, December 11.

—*Bombay Gazette*: "We understand that the Board of Directors of the G. I. P. Railway have, in reply to communications addressed to them on the subject of Sir Richard Temple's Minute and the Report of the Grain Robberies Commission with regard to the working of their line during the heavy traffic of the famine period, expressed the highest confidence in the staff of their Traffic Department and their appreciation of the ability with which the General Traffic Manager administered the department at the time referred to. The Directors also warmly thank the European merchants of Bombay who voluntarily came forward to assure them that their traffic management was not so bad as it had been painted, but had given satisfaction to reasonable men who made allowances for the immense difficulties with which it had to contend."

—Same: The last of the condition statements for the province of Mysore was issued on the 7th inst., which reports a very satisfactory state of things. It says, "By the end of the fortnight now reported on, all village relief and civil relief works closed. Relief works under the Public Works Department are confined to the Mysore Railway and to work in Chitaldroog: these, too, will soon close; when only four Relief Hospitals will be kept open a little while longer to succour the destitute sick. No more condition statements will be issued. The weather is clear and cool; the harvest progresses without interruption, is excellent on all sides, and affords ample employment to every one capable of working. Prices are falling rapidly, and importation of food grains is almost at an end, being 240 tons for the fortnight, a decrease of 580 tons."

Thursday, December 12.

—*Bombay Gazette*, telegrams: "Peshawur, Dec. 11. News has just been received that an official of high standing from Cabul has arrived at Jellalabad with full powers to treat with the first Brigade, which has reconnoitred so far."

"Peshawur, Dec. 10. It is stated that Mir Akhor is trying to persuade the tribes, by promises of money and supplies, to exert themselves actively in the Amir's cause. Reconnaissances are being made daily from Basawal."

—*Overland Mail*: "The reports from the manufacturing districts continue to be of the most gloomy character. At Glasgow 200 more men have been dismissed from the shipbuilding yards; the Caledonian Railway has given notice of a reduction of wages all over its system; and the joiners, cotton manufacturers, and calico printers are putting their workers on short time.—In the Blackburn district thousands of factory workers complain of want of work, and in numberless instances of absolute starvation. Five mills are stopped through bankruptcy. At Rotherham the distress is said to be worse than at any time during the present century, resulting from long and broken depression in trade. To procure food and fuel the people have parted with their furniture and clothing, and many are absolutely on the verge of starvation. A meeting, called by the mayor, decided to establish soup kitchens and other measures of relief. At Bolton the masters have resolved upon a further reduction of 5 per cent."

Obituary of the week.—General Delacome, C.B.; T. Leckie, Surg.-Maj., Ben. Ret.; Sir T. E. W. Blomfield; Alderman Grimsley, Major of Leicester; Maj. General Otway, R.A., Ret.; Lieut.-Col. Lynn, R. E.: J. Dove, late M. P. for Leicester; Lady Duffy; Lady Hatherly; S. Bough, R. S. A.; H. W. Meredith, J. P. for Kilkenny; J. D. Harris, late M. P. for Leicester.

Friday, December 13.

—The s. s. Malwa, with the outward English Mails of the 29th ultimo, left Aden for Bombay at noon yesterday, 12th.

—The Italian mail steamer Sumatra left Aden for Bombay on Wednesday afternoon, the 11th instant.

—The Home papers speak of a noteworthy instance of commercial morality. It is announced by Mr. Peter Bancroft, of Liverpool, that on Nov. 16 he received an unsigned letter in which was enclosed a bank note for 1000*l*. The only information vouchsafed by the sender was that the bank note was the amount of an old debt and accumulated interest, which he was sorry not to have been in a position to forward to Mr. Bancroft before. Mr. Bancroft has not the slightest idea from whom he has received this conscience money.

—Deaths last week, 486.

Miscellany.

—Mr. Aitken among business men:

Mr. Aitken has been carrying on the London Mission we reported so fully last week, with his unflagging earnestness, and also with many tokens of rich blessing. The Services for City Men at Lothbury have been attended by as large congregations as formerly, showing how eagerly business men even in business hours will listen to the Gospel message when faithfully and earnestly proclaimed. The preacher this last week treated specially of the doubts and difficulties he felt surrounded so many, and these he treated in a masterly, and exhaustive manner, winding up on Friday with "Christ, the Solution of all Doubts."

The meetings at Exeter Hall have been attended much as before. On no occasion except the Sundays has it been in any sense full. This has been surprising, and to some extent disappointing; but the after-meetings have witnessed to the fact that the Spirit's work has been with power in the midst of each assembly. On Sunday evening last the Lord Chancellor was present on the platform, and manifested the sympathy we know he feels in the movement by reading the chapter from the Bible.—*The Christian.*

—Dr. Somerville at the Clasgow Christian Convention:—

—Utilization of force and gifts.

Combination of agency and of qualities, concentration of effort, simplification of arrangement, are demands of the hour. To illustrate my meaning as to the force, let me ask you to consider, in the conducting of the steam-engine, how much of the fuel passes off in idle clouds from the chimney. They tell us one half. Of the other half, one half is said to be lost from the steam and water in the boiler not being kept apart, while again, half of the remaining quarter is expended on the present complication of the machinery itself, so that, as things are, only one eighth of the pound of fuel employed goes to drive the engine. Science is on the alert for a remedy here.

Now, there is an unknown amount of power lying in the Church of Christ, but may it not be said that a loss of power corresponding to that in the case of the steam-engine takes place in the conducting of evangelistic work, from lack of combination, concentration, and simplification, in the management of affairs. The time is surely coming when a review of our procedure must be taken, so that a more thorough utilization of personal force may be made amongst us. Meanwhile let it be borne in mind that the gifts distinctly distributed among all churches and denominations, ranks and ages, are claimed for the Lord's service to be used not merely apart, but in combination, so as to bear with utmost effect on the field.

Great schemes and new ones require to be set on foot. Those who are blessed with riches, those with commanding talents, those qualified to teach and to labour, all Christians of both sexes, must regard it as their privilege to help forward the work of the Lord. —*The Christian.*

—Mr. Ruskin's Bible lessons:

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them, and, above all, taught me to reverence them as transcending all thought, and adorning all conduct! this she effected, not by her own sayings or personal authority, but simply by compelling me to read the Book thoroughly for myself.

As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name were hard, the better the exercise in pronunciation; if a chapter were tiresome, the better the lesson patience; if distasteful, the better the lesson in faith that there was some use in its being so outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from any visitors, who either joined in the reading or had to say upstairs—and none from any visitings or excursions, except real travelling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious, and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the One Hundred and Nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.—*Free Church Monthly Record.*

—*The New York Evangelist*:—

Letter from South America.

Valparaiso, Chili, S. A., Sept. 14, 1878.

Some religious tracts found their way to a town in the interior, through one of the missionaries of the Presbyterian Church. They were judiciously circulated by a Christian artisan, one of the recent converts. He was visited not long since by a young woman, who stated that she had read several of these tracts, and wished to obtain more. Fearing persecution from those with whom she lived, if such literature were found in her possession, she came every week for a new tract, which for security was placed in her shoe, or concealed in her dress, and drawn out for perusal as opportunities were offered. In her visits to the artisan and his family, she listened to the reading and explanation of many passages of Scripture; with delighted wonder she heard the words of Jesus, and at last she said: "I must have the word of God with me, for myself. It will not do for me to take the whole book home, it would be found and destroyed. But can you not separate the New Testament in portions, and let me have a few leaves at a time?" Not long after this she came to live at the artisan's house, where, although earning nothing, she might enjoy Christian sympathy and instruction. Christ as the only Mediator was the subject of a long conversation, one day, and at its close the young woman in tears left the room. A few hours afterward her rosary and other Romish belongings were found crushed and broken in an adjoining out-house, and on being questioned as to this, she replied: "My heart bleeds when I think that during all these years I have neglected this beloved Saviour. Now I must carry these good tidings to my brothers and sisters." This same artisan writes me that he spent last Sabbath in an adjoining town, where, in the evening, a little evangelical gathering was held for the first

time,—some thirty-five persons there were in all, apparently much interested in the truth.

In Valparaiso the work among the Chilians has never appeared so prosperous. The little congregation, which was sustained mostly by lay-effort during my absence in the United States, has now an average attendance of seventy persons; at the Sabbath-school there are often forty children and adults, and at the day-school we have hardly room to accommodate all who wish to come. At our next communion five persons hope to unite with us by public profession.

Selections.

PROVIDENTIAL TESTS.

(From J. R. Phillip's "Remarkable Providences—for the weak in faith, the doubter and the infidel."

(Concluded from our Last.)

In the county of Kerry, in Ireland, a Romish priest had heard that a member of his congregation, a milkman, was in the habit of frequently reading the Bible; and the reverend confessor, well knowing that such a practice would "place the craft in danger," lost no time in paying a pastoral visit to the poor ignorant and misguided delinquent.

On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him,—"Why, my good fellow, I am informed that you are in the habit of reading the Bible! Is my information correct?"

"Sure it is thrue, plase your riverence; and a fine book it is."

"But you know," rejoined the priest, "that it is very wrong to read the Scriptures. An ignorant man like you has no right to do so."

"Oh!" replied Pat; "but you must be after provin that same, before I can consint to lave it off."

"That I will soon do," sad the priest.

Pat: "Sure, if your riverence does that, I'll read no more, and give it up to you."

Priest: "I will, from the book itself, convince you that you have no business to read it."

The priest immediately took up the Bible, and read from 1 Peter ii. 2: "As new born babes, desire the sincere milk of the word, that ye may grow thereby . . ." "Here you see," said the priest, "you are wrong to read the Scriptures yourself; you are only a babe, and you are enjoined to desire the sincere milk of the word. One who understands what the sincere milk really is, must give it you and tend you."

Pat listened to the priest's authoritative address; but in no way at a lost to reply to what might have puzzled wiser heads, said,—"Ah! but be aisy, your riverence, while I tell you. A short time ago I was took ill. I got a man to milk my cows and attend to my business; and what do you think he did? Why, astid to givin me the real milk, he chated me by puttin wather into it; and if you get my Bible you may serve me the same. No, no; I will keep my cow and milk it myself, when I shall get the sincere milk, and not as I should from you mixed with wather."

The priest finding himself thus defeated, and desirous that the mischief should spread no further, said, in a conciliatory tone, "Well, Pat, I see you are a little wiser than I thought you; but, as you are not quite a babe, you may keep your Bible, but don't lend it or read it to your neighbours."

Pat eyeing his admonitor very cunningly, but seriously, replied: "Sure enough, your riverence, while I have a cow, and can give a little milk to my poor neighbours who have none, it is my duty to do as a Christian; and I saving your riverence, I will."

The priest abashed, walked off immediately. Pat had stood the testing well.

Ingenuity and consecration to the Lord's cause are often interestingly put to the test. Abundance of providential supplies to meet the genuine wants of every department of God's cause, are generally within the reach of His people, if they will but avail themselves of such supplies. This is a testing fact.

A young gentleman planted a single potato in his aunt's field in Vronheulog in South Wales, with the promise that at the end of four years its produce should be given to the Bible Society. That year the one potato produced thirteen; these in the following year one peck. This peck was planted, and in due time it produced three hobbets, or seven and a half bushels. The next spring the produce of the preceding year was again planted; and in October the quantity raised was twenty-eight hobbets, or seventy bushels! The market value of the seventy bushels was £5 12s. This sum was sent to the Bible Society as the produce of a single potato in four years!

It is affirmed that a number of congregations meet regularly on the first Monday in the month to pray for foreign missions, and in some cases they pray especially for supplies for the support of the work; whilst in certain instances the prayer offerers give nothing or next to nothing to the cause for which they plead! The providential supply which they ask God to send is within their reach, if they would all act like that venerable Christian in America who entered a missionary prayer-meeting just after the collection had been made. The chairman requested him to lead in prayer. The old gentleman stood hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. Fumbling in his pockets, he took out a piece of money and dropped it into a contribution box. The chairman thinking he had been misunderstood, said loudly, "I didn't ask you to give, father; I asked you to pray." "Oh, yes!" he replied, "I heard you; but I can't pray till I have given something."

There are also times in which God is pleased to test the faith and devotedness of His people, even unto death! He permits them to be surrounded by great difficulties and terrible trials, and then brings much honour to Himself and special joy to these His witnesses, as they pass from the martyr's sufferings on earth to the far more exceeding and eternal weight of glory in heaven. The case of Polycarp will serve as a fitting illustration.

When he was brought to the tribunal, the Roman proconsul asked him, "Art thou Polycarp?" to which he answered, "I am."

The proconsul then began to exhort him, saying, "Have pity on thine own great age; swear by the fortune of Cæsar; repent; say, 'Take away the atheists' (meaning the Christians)."

Polycarp, looking up to heaven, said: "Take away *these* atheists!" (meaning the *idolators* around him.)

The proconsul still urging him, said, "Swear, and I will release thee; reproach Christ."

Polycarp solemnly replied, "Eighty and six years have I served Him, and He hath never wronged me; and how can I blaspheme my King, who hath saved me?"

"I have wild beasts," said the proconsul, "and I will expose you to them unless you repent."

"Call them!" said the martyr.

"I will tame your spirit *by fire*!" said the Roman.

"You threaten me," said Polycarp, "with the fire that burns only for a moment; but are yourself ignorant of the fire of eternal punishment reserved for the ungodly."

Soon after, it is added, being bound on the burning stake, he exclaimed, "O Father of Thy beloved and blessed Son Jesus Christ! O God of all principalities and of all creation! I bless Thee that Thou has counted me worthy of this day and this hour, to receive my portion in the number of the martyrs, in the cup of Christ. I praise Thee for all these things. I bless Thee, I glorify Thee by the eternal High Priest Jesus Christ, Thy beloved Son, through whom and with whom, in the Holy Spirit, be glory to Thee, both now and for ever. Amen."

The faith, the courage, and the devotedness of the early Christians, were, in large numbers of cases like Polycarp's, tested to the utmost; but what glory to the God of heaven did they give by the way in which they stood the test!

"On the 19th of July, in the year of our Lord 64, ancient Rome was in flames. Almost at the same moment fires broke out in various parts of the city, and continued during six or seven days with great fury. In their progress the most splendid monuments of antiquity were destroyed, and three-fourths of the city laid in ashes.

"While the work of destruction was going on,—while thousands of families were being buried in the falling ruins, and as many driven naked and houseless to the fields,—while the Christians were assisting the inhabitants thus suddenly deprived of their homes,—the Emperor Nero seated himself in his gardens, and feasted his eyes on the fearful sight! It was firmly believed that *he* himself was the cause of this great conflagration, which destroyed monuments of Grecian and Roman art, temples, and splendid palaces.

"Nero might have committed this great crime for two reasons,—that he might be the founder of a new city, and also that he might find a pretext to persecute the Christians. It was clear, however, that in order to turn public opinion from himself, as being the originator of the great fire, he fixed on them as the incendiaries of the imperial city, and so began the great persecution.

"Nero's heart seemed to pant for blood. History informs us of kings making war against their neighbours for some slight cause; but Nero was worse than this. Humanity shudders at the thought. With his own hand he slew father, mother, and two wives! With such a man these noble Christians had to deal.

"The religion of the Lord Jesus, so utterly opposed to such actions, must have been hateful in his eyes, and a daily reproof to his conscience. It tested him.

"At this period the new faith was making progress in the Roman empire. Old superstitions and institutions were falling fast before it. The old and the new were so widely opposed to each other, that it is no difficult matter to discover the causes of the many persecutions to which Christians were subjected.

"The apostles Peter and Paul both perished in this persecution,—the former by crucifixion, the latter on the block. Although it cannot now be told how many persons suffered, the number must have been very great.

"Nero gave his beautiful gardens as a scene for many of these executions; and from his palace he looked on with delight on the expiring victims. He even mixed with the crowd that he might more closely observe the agonies of the dying! On some of these occasions horse races were appointed, at which the emperor appeared in the dress and attitude of a charioteer.

"Tortures and modes of death unknown in the criminal laws of Rome were invented and put in practice. Some of the unoffending victims were nailed to crosses; others sewn up in the skins of wild beasts, and exposed to the fury of the dogs; the majority were bound up in combustible garments, covered over with wax, which, being kindled, illumined the darkness of night, to make the punishments resemble the imputed crime. Even those who hated the Christians, and were fond of spectacles, are said to have expressed disgust at the cruelties of the tyrant. Still for three or four years he continued his oppressions, and would probably have done so for a longer period, but remorse of conscience, and the fear of punishment and disgrace from his own subjects, made him terminate his life by his own hands."

Such terrible trials were endured by the Christian martyrs with calm, joyful resignation, and with loving confidence in Him whose cause they thus honoured and whose name they thus glorified.

Even ordinary trials, such as the loss of property or the loss of a child, are blessings in disguise. Taiwunga, a converted New Zealand chief, lost one of his children. This led him to say, "I am an obstinate child, and God is whipping me!"

But "some men's sins are open beforehand, going before to judgment; and some men they follow after." There are times when God sees "that the wickedness of man is great in the earth, and that every imagination of the thoughts of his heart is only evil continually," and then "judgment lingereth not."

The almighty Judge is at no loss. All creative power is His, and He can arm any one of His creatures to punish the evil-doer, and to show His displeasure against the crime.

After a wise and equitable *test* has been applied to individuals or communities the *remarkable providences* of the righteous Judge are not unfrequently made to appear by the instrumentalities He uses.

There was a time when God "spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in *the flood* upon the world of the ungodly."

When the cry of the wickedness of Sodom and Gomorrah had waxed great before the Lord, then, but not till then, did He rain down upon these cities *brimstone and fire* out of heaven; and to this day the Dead Sea and its surrounding confirm the fact that such a rain must in former days have descended upon that very locality.

Pompeii and Herculaneum, notoriously wicked cities, were buried: the former under showers of *stones, cinders and ashes*; and the latter under a mass of lava ejected from Mount Vesuvius.

God can make the fire to consume His enemies, the water to overwhelm them, the earth to swallow them up, or the wind to overthrow them. He has providential instruments of punishment and testing as well as of blessing; and so men discover the great truth that "the fear of the Lord is the beginning of wisdom."

Sometimes He gets His creatures to wage war against those, who, under other treatment have proved incorrigible. He uses even such insignificant creatures as *locusts* and *caterpillars*. The *grasshoppers* are called "the Lord's great army," and history proves that they have made havoc of the most fruitful lands. Pliny speaks of a town in Spain undermined by *conies*, and of a town in Thessaly by *mules*; the city Amyde in Italy was destroyed by *serpents*; a city in France was wasted by *frogs*; and a city in

Africa by *grasshoppers*; the men of the island of Gyarus were compelled to leave their country because of *scorpions*; and the Trerienses were driven out by a sort of *caterpillars*!

Because King Herod, sitting upon his throne in apparel of dazzling glory, did not rebuke the people when he heard them cry, "The voice of a god and not of a man!"—yes, "because he gave not God the glory, he was eaten of *worms*, and gave up the ghost." Herod's conscience and knowledge of the truth about the almighty and omnipresent God had been tested, but the pride of his heart was only developed by the plaudits of the people.

But the testing times of every man will some day end. The time will come when each one will know himself aright. Earth's flattery and tinsel will for ever cease.

> "A congregation vast
> Of unappendaged and unvarnished men,
> Of plain, unceremonious human beings,
> Each to his proper self reduced and undisguised,"

will stand before the Judge of all the earth; for "we must all appear before the judgment-seat of Christ, to give an account of the deeds done in the body, whether good or bad!" For "God will bring every work into judgment, with every secret thing."

THE TWIN BROTHERS.

Some years ago, there lived in the State of Rhode Island, twin brothers, brought up together, each and both exhibiting precisely the same mental and moral cast and habits. This state of things continued to about the age of sixteen; when a neighboring man put into the hand of one of them that very notable book called "The Age of Reason.' About the same time, a friend put into the hand of the other, a pocket Bible. These gifts, it seems, became the books of their respective owners, and as might have been expected from this very date, the characters and habits of these two young gentlemen, twin brothers as they were, began to diverge the one from the other. The one, I need not say which began a course of vice, the other, a course of virtue. The one continued to increase in profligacy, dissipation, and debauchery; while the other increased in his knowledge of the principles and practice of true religion. The one became a vagrant, a vagabond upon the earth, while the other became the industrious, the useful, the contented, and the happy citizen. The one, a gambler by profession and occupation, died upon a gallows, in the State of Kentucky, for the crime of murder; while the other lived, and died honored and esteemed by all who knew him.—(*Am. paper*).

TELEGRAPHIC NEWS.

London, December 5th: The Emperor of Germany has returned to Berlin and resumed the reins of government. On his arrival he was greeted with a most enthusiastic reception.—The Secretary of the Treasury of the United States proposes to limit the coinage of silver to 50,000,000 (fifty millions) dollars, or to increase the value of the dollar.

5th: The address in reply to the speech from the Throne was voted in the House of Lords after a long debate.—Earl Granville denounced the war against the Ameer as unjust, and declared that the Government was simply playing into the hands of Russia.—The Secretary of State for India (Lord Cranbrook) defended the ninth article of the Berlin Treaty.—Lord Beaconsfield made a speech, in which he warmly vindicated the war, and declared that the attacks upon the Viceroy were uncalled for. The results of General Roberts' victory will, he said, be both speedy and satisfactory.—His Lordship concluded by expressing his conviction that the worst of the depressed state of trade was now over.—In the House of Commons, a long debate occurred over the address in reply to the speech from the Throne, which was ultimately voted.—Lord Hartington admitted the right of the Government to enter upon the war, and disclaimed all intention of hampering their action by opposing supplies.—Sir Stafford Northcote (Chancellor of the Exchequer) denied that Government had picked a quarrel with the Ameer. The war had been undertaken reluctanly, and its only object was the security of our frontier.—Government then gave notice of a motion on Monday next that India should defray the expenses of the war.—In the House of Commons, Sir Stafford Northcote (Chancellor of the Exchequer) refused a request made by Lord Hartington to adjourn his motion announced for Monday next, which, he said, did not necessarily imply that India was to be charged with all the costs of the war.—Lord Halifax in the House of Lords, and Mr. Whitbread in the House of Commons, gave notice of resolutions condemning the policy of the Government, when a full discussion is expected to take place.—The Press, in reviewing the debate of last night, generally condemn it for its recriminative and retrospective character.—Consols closed at 94⅜, being a fall of ¼ on the previous quotation.

7th: In the House of Commons Sir Stafford Northcote ultimately postponed the motion of the Under-Secretary of State for India "that the expenses of the Afghan war should be made chargeable to the Indian revenues," fixing in its stead the motion of Mr. Whitbread condemning the policy of the Government. This will be brought forward on Monday next.—There is a rumour here that the Amir has written to Major Cavagnari to the effect that he is willing to submit.

8th: The Under-Secretary of State for India in reply to a question put in Parliament, said that the Indian Council in Downing Street had decided with complete unanimity to increase the Native Army.

Constantinople, 8th: Khereddine Pasha, the new Grand Vizier, is now preparing a liberal scheme of reforms to be executed in European Turkey, and will fully carry out the English Convention.

London, 9th: The Press, reviewing the reply sent by the Ameer to the *ultimatum*, generally declare that its contents cannot satisfy the demands made by the Viceroy, and that military operations must be continued.—The West of England and South Wales Bank has suspended payment. The liabilities amount to £3,500,000.

10th: The Secretary of State for India, in moving that India should defray the expenses of the Afghan War, said that in view of the circumstances connected with the war, and the condition of Indian finance, he considered that there were no grounds for asking the assistance of England. He asserted that the Indian surplus this year would amount to £500 000 after paying the war expenses, which were estimated at £1,250,000. The reply of the Amir to the Viceroy's ultimatum he regarded as nothing but an evasion. England, he said, *must* be the paramount power at Kabul. Kabul holds the key of India, and she must be a friendly porter, or England will hold that key herself.—Upon Lord Halifax introducing his motion condemning the policy of the Government towards the Amir, Lord Lawrence spoke, advising that nothing should be exacted from the Afghans, and that protection should be promised against invasion. Unless England paid the expenses of the war, all India would, he said, be indignant and despairing.—Lord Derby and Lord Carnarvon both attacked the Government.—The House then adjourned till Tuesday (to-day).—In the House of Commons the Chancellor of the Exchequer, in reply to a question, said that Count Schouvaloff had informed Lord Salisbury that the Russian envoy had left Kabul.—Mr. Whitbread then introduced his motion condemning the policy of the Government as being contrary to the advice of all experienced officials.—Mr. Stanhope accused the Liberal party of having been the cause of the estrangement of the Amir.—The House then adjourned till Tuesday (to-day).—Consols closed at 94¼, being a fall of ¼ upon previous day's quotation.—H. R. H. the Princess Alice is very ill with diphtheria.—The Under-Secretary of State for India in reply to a question said that the Indian Council had adopted a resolution to increase the Native Army by 15,000 men, the estimated expenditure for which would amount to £270,000 annually.—Lord Cranbrook (Secretary of State for India) declined to reply to a question whether it was not the fact that Merv was not recognised as Persian territory either generally or even by the inhabitants themselves, and whether Bokhara was not incorporated in the Russian Empire.

11th: In the House of Lords last night, the debate on Lord Halifax's motion, "condemning the Government policy towards the Amir," was resumed, and the motion eventually negatived by 201 votes against 65. The motion brought forward by Lord Cranbrook, Secretary of State for India "that India should defray the expenses of the Afghan war," was agreed to without a division.—The feature of last night's debate was the speech made by the Premier. He pointed out the necessity of a rectification of frontier, which must be the result of the war. Had the Amir admitted the British representative, this would have been unrequired. England, he said was now on friendly relations with Russia, whose explanations relative to the Mission to Kabul were satisfactory. His Lordship declared that the conduct of Russia afforded a striking contrast to that of the Amir.—In the House of Commons the debate on Mr. Whitbread's motion, "condemning the policy of the Government as contrary to the advice of all experienced officials," was resumed and ultimately adjourned till Thursday (to-morrow). Mr. Gladstone vehemently condemned the Government policy towards the Amir, and declared that the latter's hostility dated from the time of the Peshawur Conference.—At the Maldon election the Liberal candidate has been returned by a large majority.—Parliament is expected to ajourn on the 17th instant.—H. M. Troopship Euphrates, which leaves to-morrow, takes out extensive drafts for India.

St. Petersburg, 11th: The Minister of the Interior has resigned and has been succeeded by Count Makoff. Other modifications of the Ministry are expected to take place.

Rome, 11th: The Chamber of Deputies has negatived a vote of want confidence in the Ministry.

Constantinople, 11th: The Porte has sent a note to its representatives abroad to the effect that the recent change of Ministry was made in order to arrange to bring rigorous measures to bear on its internal difficulties, and, pending questions of foreign policy, to fulfil its treaty obligations.

London, 12th: To-day at Bow Street a Frenchman was charged with sending letters to the Under-Secretary of State for the Home Department and to the British Ambassador at Paris, in which he threatened to shoot Her Majesty the Queen.—The Cavalry Regiments of the Bengal Army and Punjab Frontier Force will be increased by 16 sabers per troop. The Infantry battalions will be increased by 25 per company. This increase is applicable to the Madras and the Bombay regiments composing the force under command of General Primrose.

PASSENGERS SAILED.

Per P. and O. Company's s.s. *Surat*, 9th:

For Southampton.—A lady, Mr F C Knox, Dr Govan, Mrs Govan and three children, Mr J Wardlaw, Col Touche, Mr Henry, Mrs Manley and two children, Mr J Moore, Captain Avery, Lieut Hay, and Private H Mullins.

For Brindisi.—Rev T K Weatherhead, Mrs Weatherhead, Miss Schwarz, Mr Langworthy, Mr Simpson, Mr Dickson, Mr J Skinner, Mr Oake, Mr S Fry, and Mr Dickson.

For Venice.—Mrs Davidson, Capt Ludlow, Mr Cardozo, and A Leichmann.

For Suez.—Mr Rayden.

For Aden.—Lt Robinson, A K Heerjeebhoy, B Dhondu and four friends, and Mr F Vas.

PASSENGERS ARRIVED.

Per P. and O. S. N. Company's s.s. *Sumatra*, 11th:

From Southampton.—Mrs Saunders, infant and two children, Mrs Hilson, Miss A Keene, Mr H Cama, Lt W H S Bunbury, Lt W J Burke, Capt S G Smyth, Mr E Bodsworth, and Mr Daniel.

From Venice.—Mr C W Moore, Mrs E B Goodhall and child, Mr W F Watson, Mr and Mrs Carstairs, Mr and Mrs Forsyth, and Mr Cheetham.

From Brindisi.—Mr Makintosh, Mr O Allarackia, Mr T Knight, Mr Muller, Mr R Porch, Mr and Mrs Strutt, Miss Plowden, Miss Reuniers, Mr W Jopp, Mr and Mrs G E A Ross, Mr and Mrs Macnaghten, Mr Read, and Mr R B Pringer.

From Aden.—Sub-Lt W H Arnold, and Miss Smith.

Domestic Occurrences.

BIRTHS.

DYER—December 1st, at Kennery Island, the wife of R. Dyer, of a daughter.

HUME—In this city, December 11th, the wife of Rev. E S. Hume, of a daughter.

MARRIAGES.

ST. DIAGO—MILES—December 4th, at St. Paul's Church, Bombay, by the Rev. Chas. Gilder, assisted by the Rev. Messrs. Ledgard and St Diago, Catherine Herberta, daughter of Chas Miles, Esq., lately of the Chelsea Hospital, to Solomon Yane St. Diago.

CRAWLEY-BOEVEY—NEWINGTON—December 7th, at the Girgaum Mission Church, Bombay, by the Rev. T. K. Weatherhead, James Henry Crawley-Boevey, of Bombay, Solicitor, son of the late Sir Martin Hyde Crawley-Boevey Bart, of Haxley Abbey, Gloucestershire, to Frances, daughter of the late Doctor C Hayes Newington, of Ticehurst, Sussex.

DEAN-PITT—BIRDWOOD—December 10th, at Mahableshwar, by the Rev. J. Blunt, M A, Chaplain of Sattara Douglas Charles Dean-Pitt, Lieutenant R A., A. D. C. to the Governor of Bombay, third son of Colonel Dean-Pitt, C.B., to Alice Antoinette, fourth daughter of General Birdwood, Puckle-church, Gloucestershire.

MACNAGHTEN—GARSTIN—December 11th, at Pygumbapore Factory, Tirhoot, by the Rev. J. Richardson, Steuart L Macnaghten of Bombay, to Caroline Matilda, daughter of the late Rev C. Garstin, of Drumballyroney Glebe, Co Down, Ireland.

DEATHS.

SANDS—London November 17th John Sands Esq., of 17 Highbury Crescent, and 50 Old Broad Street, City Aged 69 years.

MACDONALD—December 7th, Moos Buildings Grant Road, Chas Pratt, the child of Mr Wm. Macdonald, aged 1 year and 5 months.

MORRIS—December 8th, at Rajkote, the infant daughter of Captain W. C Morris. 7th Regt N. I.

HAUSHEER—December 11th, at 155, Middle Colaba, Wilhelmina, the wife of John Henry Hausheer.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th Dec. 1878, at the new rate.

Ramji Gangaji Bhore, 18th January 1879, Rs. 6-14; R. G. A. Ottley, 22nd March 1879, Rs. 2; Private G. Venn, 8th March 1879, Rs. 1-14-6; G. Ainsworth, 30th September 1878, Rs. 1; G. Ainsworth for Customs, 25th September 1878, Rs. 1; Mrs. Judd, 6th December 1878, Rs. 1; Mrs. E. Baird, 31st December 1878, As. 8; Sergt. H. North, 31st December 1878, Rs. 1; J. Setterfield, 24th January 1879, Rs. 3; Lieut. A. Lynee, 15th January 1879, Rs. 5; L. A. Bowden, 14th December 1879, Rs. 7-10.

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